

سُورَةُ فَصَّلَاتٍ

Fussilat

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LinguisticMiracle.com

The compilation of this work is an attempt to document the linguistic definitions of words and verbs, some tafseer commentary, and the translation done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.

Abu Ezra

أَبُو عَزِيزٍ

سُورَةُ فَصَّلَتْ

Ayah 1



Muhsin Khan

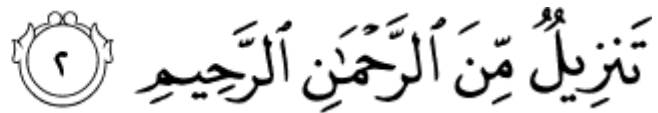
Ha-Mim. [These letters are one of the miracles of the Quran, and none but Allah (Alone) knows their meanings.]

حُرُوفُ [ha,meem] these letters in Arabic are called حُمُ الْمُقَطَّعَاتِ [hurooful muqat-ta-aa3ti] which literally means the severed letters. We find that some surahs in the Quran begin with a different sequence of letters whether it is one, two, three, four, or even five. The majority opinion amongst the Muslims is that ALLAH alone knows their meanings. However, with that said, some people have tried to give an explanation as to what they possibly could mean. Though these are all speculations, there is something that does hold some weight.

This is supposed to be a humbling effect on the human being when he/she reads these letters and comes to terms that their knowledge is limited and ALLAH's knowledge is limitless. Amongst the Arab Jews and Christians were those who prided themselves on being educated. When the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ recited الم, حم etc. this was baffling to the people.

He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is supposed to be someone who is unable to read or write and now is he making mention of some of the names of the letters the Arabic Language consists of. They knew that someone who knows these names has to be someone who can read or write and that fact of the matter was is that he was unlettered. So, this is a proof in of itself that He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was getting divine inspiration and not speaking from His صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ own desires.

Ayah 2



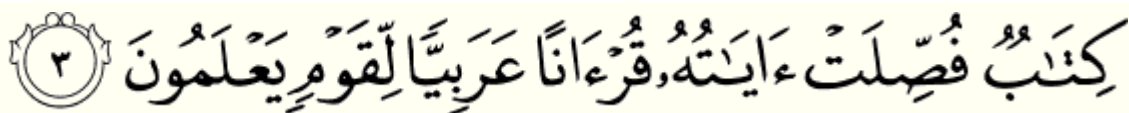
Muhsin Khan

A revelation from Allah, the Most Beneficent, the Most Merciful.

Nouman Ali Khan

A great magnificent revelation that has come down from The Exceedingly Ultimately Merciful, The Always Merciful.

Ayah 3



Muhsin Khan

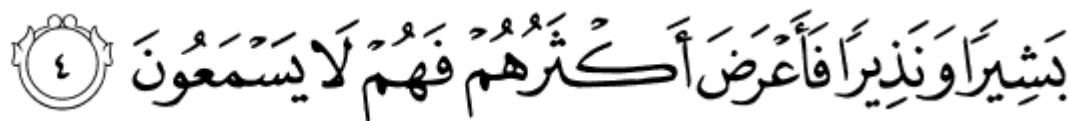
A Book whereof the Verses are explained in detail; A Quran in Arabic for people who know.

Nouman Ali Khan

An Incredible book whose miraculous have been explained. An Arabic recital for a nation that wants to know.

فَصَّلَ [fas-sala] to separate things one from the other and break them apart and to make sure every part of it is understood.

Ayah 4



Muhsin Khan

Giving glad tidings [of Paradise to the one who believes in the Oneness of Allah (i.e. Islamic Monotheism) and fears Allah much (abstains from all kinds of sins and evil deeds) and loves Allah much (performing all

kinds of good deeds which He has ordained)], and warning (of punishment in the Hell Fire to the one who disbelieves in the Oneness of Allah), but most of them turn away, so they listen not.

Nouman Ali Khan

Giving good news/glad tidings and warning. Then most of them have ignored deliberately. Then they refuse to listen.

بَشِيرًا وَنَذِيرًا [basheeran wa natheeran] a [Quran] that gives glad tidings and warns. This is the same description that the Prophet ﷺ has been giving in the Quran as though ALLAH is telling us that there is no different between him and the Quran. Because He in fact was the Quran walking.

Ayah 5

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا نَدْعُونَآ إِلَيْهِ وَفِي ءَاذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَأَعْمَلْ إِنَّا عَمِلُونَ



Muhsin Khan

And they say: "Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness, and between us and you

is a screen, so work you (on your way); verily, we are working (on our way)."

Nouman Ali Khan

And they would say: "Our hearts are in vaults/blocked off, from what you are calling us to. And in our ears is a very strong filter/barrier and between us and you is a barrier/a line that cannot be crossed. Then do whatever you want, certainly we will do whatever we want."

وَقَرْ [waq'run] is a barrier like a cork etc.

Ayah 6

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ
فَأَسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۚ وَوَيْلٌ لِّلْمُشْرِكِينَ



Muhsin Khan

Say (O Muhammad SAW): "I am only a human being like you. It is inspired in me that your Ilah (God) is One Ilah (God - Allah), therefore take Straight Path to Him (with true Faith Islamic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikun (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc. - see V.2:105).

Nouman Ali Khan

Tell them: “I am a human being no different from yourselves. Revelation has been given to me that you’re God/entity of worship and obedience is a single one. Then you be straight and upright towards HIM and try your best to do that. And seek HIS forgiveness and the worst destruction falls upon those who associate partners with ALLAH.

فَاسْتَقِيمُوا [fas'taqeemoo] comes from the verb اسْتَقَامَ [is'taqaama] which is to stand straight and upright or to try your best to stand up straight. Also, it can mean to fight to remain standing like when you're exhausted.

Ayah 7

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

Muhsin Khan

Those who give not the Zakat and they are disbelievers in the Hereafter.

Nouman Ali Khan

Those who do not give the purifier/purification [that which purifies the wealth of an individual] [Some also say since this was Makkan Quran that this can be talking about giving in general as a means of spiritually purifying oneself.] are especially the ones who in the after life are in complete denial.

Ayah 8



إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

Muhsin Khan

Truly, those who believe (in the Oneness of Allah Islamic Monotheism, and in His Messenger Muhammad SAW) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).

Nouman Ali Khan

No doubt those who have believed and acted righteously, especially for them is a compensation that doesn't come to an end.

مَمْنُونٌ [mam'noonun] is something that is cut off.

It comes from the verb مَنَّ [man-na] which is 'to cut'

Ayah 9

قُلْ أَتَيْنَكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ
أُندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ ﴿٩﴾

Muhsin Khan

Say (O Muhammad SAW): "Do you verily disbelieve in Him Who created the earth in two Days and you set up rivals (in worship) with Him? That is the Lord of the 'Alamin (mankind, jinns and all that exists).

Nouman Ali Khan

Tell them: “Are you sure you are disbelieving in the One who created the earth in two days and then you put partners and competitors along side HIM. That is the Master of all nations and all peoples.

أَنَّادٌ [an-daadun] is the plural of نَدَّ [nid-dun] which is a competitor.

Ayah 10

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ
أَيَّامٍ سَوَاءٍ لِلْسَّائِلِينَ ﴿١٠﴾

Muhsin Khan

He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time), for all those who ask (about its creation).

Nouman Ali Khan

And HE placed in the earth, mountains from above it. And HE put the power of increase inside them [the mountains and the earth] and HE put in it all kinds of foods/the food supply in four [additional] days. All of which will be made available for the ones who are looking around for food or asking for it.

أَقْوَاتٌ [aq'waatun] is the plural of قَوْتُ [qaw'tun] which is the food you need for the survival of the entire environment.

Ayah 11

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا
قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾

Muhsin Khan

Then He Istawa (rose over) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly."

Nouman Ali Khan

Then HE [rose over] towards the heaven and it was smoke. And said to it and the earth: "Come before ME/Submit/Move willingly or unwillingly." They both said: "We are coming to You in complete submission."

دُخَانٌ [dukhaanun] is that which rises up from fire.

Ayah 12

فَقَضَيْنَهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا
السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

Muhsin Khan

Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower.

Nouman Ali Khan

So thus He declared them to be seven skies within two days. Then He inspired/instructed to every level of the skies its own instructions. WE beautified the lowest skies with stars and as a means of security. That is the calculation and decree of the ultimate authority, the one who knows everything.

Ayah 13

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ

Muhsin Khan

But if they turn away, then say (O Muhammad SAW): "I have warned you of a Sa'iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Sa'iqah which overtook 'Ad and Thamud (people)."

Nouman Ali Khan

And if they still continue to ignore and turn away, then let them know: "I am warning you of an explosion of a sound that will tear you apart like the sound that took a hold of Aa3d and Thamood."

Ayah 14

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا

اللَّهُ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ

Muhsin Khan

When the Messengers came to them, from before them and behind them (saying): "Worship none but Allah" They said: "If our Lord had so willed, He would surely have sent down the angels. So indeed! We disbelieve in that with which you have been sent."

Nouman Ali Khan

When the messengers came to them, from right in front of them and behind them [in other words the messengers would come to them publicly and privately]. [Saying] that you shouldn't be enslaving yourselves to anyone other than ALLAH. They would say in response: "If ALLAH wanted HE would have sent down angels. And we are in complete denial of what you have been apparently sent with." [In a sarcastic manner].

Ayah 15

فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً
أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا
يَجْحَدُونَ

Muhsin Khan

As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allah, Who created them was mightier in strength than them. And they used to deny Our Ayat (proofs, evidences, verses, lessons, revelations, etc.)!

Nouman Ali Khan

And as for Aa3, then they showed arrogance in the land without any justification. And they said: “Whose more powerful than us/tougher than us in might?!” Didn’t they ever think about that ALLAH is the one who created them? HE is more powerful than they are. And they would argue and debate about Our miraculous signs/revelations.

Ayah 16

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ لِّنُذِيقَهُمْ عَذَابَ الْخِزْيِ
فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾

Muhsin Khan

So We sent upon them furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life, but surely the torment of the Hereafter will be more disgracing, and they will never be helped.

Nouman Ali Khan

So We sent against them an intense cold wind in days that were horrible so We can make them taste the

punishment of humiliation in this life. And the punishment of the after life is more humiliating. And those kinds of people will not be helped.

صِرٌّ [sir-run] intense cold. صَرَصَرٌ [sar'sar'run] is the hyperbolized form which also gives off the meaning of occurring over and over again.

So often ALLAH reminds us of the punishment of fire. In this ayah ALLAH tells us that cold is also a form of punishment as well.

Ayah 17

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةٌ
الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾

Muhsin Khan

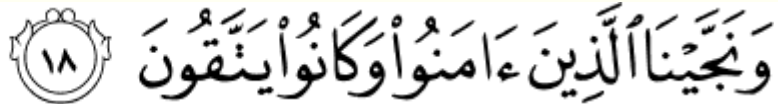
And as for Thamud, We showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance, so the Sa'iqa (a destructive awful cry, torment, hit, a thunderbolt) of disgracing torment seized them, because of what they used to earn.

Nouman Ali Khan

As for Thamood, We guided them. They just preferred and had more of a love for their blindness over guidance. Then the loud explosion of the humiliating punishment grabbed a hold of them on account of the things they earned.

هُونٌ [hoo'nun] is a form of humiliation. هَانٌ [haana] to be disgusting, diminished, powerless in the eyes of the people.

Ayah 18



Muhsin Khan

And We saved those who believed and used to fear Allah, keep their duty to Him and avoid evil.

Nouman Ali Khan

And We rescued those who believe and those who continually tried to protect themselves [protected themselves from the punishment of ALLAH by

avoiding everything that is displeasing to Him and that would earn His anger].

Ayah 19

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾

Muhsin Khan

And (remember) the Day that the enemies of Allah will be gathered to the Fire, so they will be collected there (the first and the last).

Nouman Ali Khan

The day on which the enemies of ALLAH will be gathered, and herded towards the fire. Then they will be broken up into regiments [groups].

Ayah 20

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

Muhsin Khan

Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.

Nouman Ali Khan

Until the very moment they come before Him and their hearing, eyes, and skin will testify against them because of the things they used to do.

Ayah 21

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ
كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾

Muhsin Khan

And they will say to their skins, "Why do you testify against us?" They will say: "Allah has caused us to speak, as He causes all things to speak, and He created you the first time, and to Him you are made to return."

Nouman Ali Khan

They will say to their skins: “Why are you testifying against us?!” They [The skins] will say: “ALLAH gave us the ability to speak [articulate and pronounce words] today. The One who gave everything the

ability to speak. And He is The One who created you the first time around and to Him you will be returned.

Ayah 22

وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا
جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٢﴾

Muhsin Khan

And you have not been hiding against yourselves, lest your ears, and your eyes, and your skins testify against you, but you thought that Allah knew not much of what you were doing.

Nouman Ali Khan

And you weren't hiding anything at all. You thought you had cover-ups?! And didn't think that your hearing, sight, and skin would testify against you?! However, you had the confident assumption that ALLAH doesn't know a lot of the stuff that you do.

تَسْتَرُونَ [tas'ta'tiroona] originally comes from سَتَرَ [satara] which is to cover something up so you can hide it.

Ayah 23

وَذَٰلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْ فَاَصْبَحْتُمْ مِّنَ
الْخَاسِرِينَ ﴿٢٣﴾

Muhsin Khan

And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become (this Day) of those utterly lost!

Nouman Ali Khan

Those were your assumptions you made about your Master. Your assumptions got you thrown off the cliff. And you became from those who transformed in to losers.

Ayah 24

فَإِنْ يَصْصِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَغْتَبُوا فَمَا لَهُمْ مِّنَ
الْمُعْتَبِينَ ﴿٢٤﴾

Muhsin Khan

Then, if they have patience, yet the Fire will be a home for them, and if they beg for to be excused, yet they are not of those who will ever be excused.

Nouman Ali Khan

And even if they are going to be patient, what use is it? The fire is going to be there generation after generation for them. And if they request just to get a little excuse, they will not be from those who are not reprimanded/and given an excuse for their behaviour.

يَسْتَغْتَبُونَ [yas'ta3'tiboona] originally comes from the verb عَتَبَ [a3taba] is to tell someone what they have done wrong.

Ayah 25

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ
إِنَّهُمْ كَانُوا خَسِرِينَ

Muhsin Khan

And We have assigned them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and

disbelief in the Reckoning and the Resurrection, etc.) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward, etc.). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinns and men that had passed away before them. Indeed they (all) were the losers.

Nouman Ali Khan

And We have hatched/prepared/assigned for them, certain constant companions linked to them [inspiring them to do wrong and evil deeds]. They beautified for them whatever was a head of them [the temptations right in front of them] and whatever was behind them [their past so they don't worry about it and don't think they have done anything wrong]. Then the verdict of ALLAH became deserving on them, in many nations that have come and gone. Nations way before them that belonged to the jinn and the human beings. No doubt these people had been losers/put in loss/bankrupt.

قَيَّضَ [qay-yadha] is to assign something to a task and put something to work. From the verb we get the verb قَاضَ [qaadha] which is to hatch [from an egg].

قُرْنَاءُ [quranaa'u] is the plural of the word قَرِينٌ [qareenun] which is the shaytaan that is linked to us.

From this word we get the verb قَرَنَ [qarina] which is to be joined.

This shaytaan is the one has been with us our entire life. He knows our weaknesses. He knows what makes you get angry, what makes you give into your lusts. Whatever your points of weakness are, he knows them and attacks them all the time. When he finds the perfect opportunity, he pushes you and pushes you and beautifies your deeds to you.

Ayah 26

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ
تَغْلِبُونَ



Muhsin Khan

And those who disbelieve say: "Listen not to this Quran, and make noise in the midst of its (recitation) that you may overcome."

Nouman Ali Khan

Disbelievers would then say: "Don't listen to this Quraan! Talk about some other stuff, bring something else up! [anything but the Quran] Because you might be effected and overcome by it!

لَغْوٌ [lagh'wun] is to talk about ugly bad things, random things like tangents. Or doing/saying something that shouldn't be done/said. Ambiguous speech.

Ayah 27

فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَشْوَأَ الَّذِي كَانُوا
يَعْمَلُونَ ﴿٢٧﴾

Muhsin Khan

But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

Nouman Ali Khan

Then We will absolutely make those who disbelieve taste an intense punishment. We will absolutely compensate them with the worst of what they did.

Ayah 28

ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءُ بِمَا كَانُوا بِآيَاتِنَا
يَمُحِّدُونَ ﴿٢٨﴾

Muhsin Khan

That is the recompense of the enemies of Allah: The Fire, therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).

Nouman Ali Khan

That is the pay back of the enemies of ALLAH. That is to say the fire. For them in that place is the home of permanence.

In compensation for the debates and resistance they showed to Our miraculous signs.

Ayah 29

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنْسِ
نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾

Muhsin Khan

And those who disbelieve will say: "Our Lord! Show us those among jinns and men who led us astray, we shall crush them under our feet, so that they become the lowest."

Nouman Ali Khan

And the disbelievers will say: "Master show us the two groups of people who misguided us belonging to the jinns and the human beings so that we can stomp on them [put them under our feet] so they can be of the lowest ones.

Ayah 30

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ
الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي
كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

Muhsin Khan

Verily, those who say: "Our Lord is Allah (Alone)," and then they Istaqamu , on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"

Nouman Ali Khan

No doubt about it, those who said our Master is ALLAH then they were firm on it [they tried to stay standing on that claim of “ALLAH is our Master”], angels [in large numbers] will descend upon them [at the time of their death] for the purpose of telling them: “Don’t be afraid, don’t worry and be sad, its okay now, feel the congratulations of paradise that you used to be promised continuously”.

Ayah 31

نَحْنُ أَوْلِيَآؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا
تَشْتَهُى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ



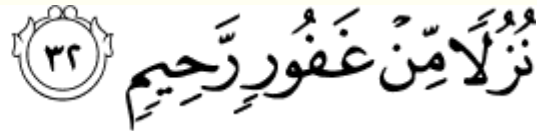
Muhsin Khan

"We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for."

Nouman Ali Khan

“We have been your protective friends in worldly life and will be in the after life too. You will have whatever you desire [all the common temptations that human beings have in common] in paradise and in it you will have all that you place an order for [any wants/desires/temptations unique to you after entering paradise].”

Ayah 32



Muhsin Khan

"An entertainment from (Allah), the Oft-Forgiving, Most Merciful."

Nouman Ali Khan

An introductory hospitality [an appetizer before the main course] from The exceedingly forgiving, The always merciful.

Ayah 33

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ
الْمُسْلِمِينَ ﴿٣٣﴾

Muhsin Khan

And who is better in speech than he who [says: "My Lord is Allah (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allah's (Islamic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."

Nouman Ali Khan

Who could be better in terms of speech than the one who called people to ALLAH and he acted righteously/by acting righteously and said: "Certainly I am from among the Muslims".

Ayah 34

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي
بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

Muhsin Khan

The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then

verily! he, between whom and you there was enmity, (will become) as though he was a close friend.

Nouman Ali Khan

The good and the evil are not the same [in terms of deeds and talking to others about ALLAH]. Respond with that which is better. Then if it is the case when there is animosity between you and him [the one you are talking to about ALLAH], it is though he is a close personal protective friend [if you responded to him with that which is better in the beginning instead of a bad response].

This ayah is teaching us that when we tell people about ALLAH and call them to the truth, we have to do so in the best fashion. To the point where you are dealing with them as though they are your best friend. If you are harsh, this will repel them away.

Ayah 35

३०

وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُو حَظٍّ عَظِيمٍ

Muhsin Khan

But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character).

Nouman Ali Khan

Who is going to be meeting the standard except people with patience. Who will be met with that great standard except a person with a great good fortune.

Ayah 36

وَمَا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ

Muhsin Khan

And if an evil whisper from Shaitan (Satan) tries to turn you away (O Muhammad SAW) (from doing good, etc.), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower.

Nouman Ali Khan

And even though you are patient and if at all shaytaan tries to disturb you with a poking of his, seek the

refuge of ALLAH. No doubt HE hears everything, knows everything.

Ayah 37

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا
لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ

Muhsin Khan

And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if you (really) worship Him.

Nouman Ali Khan

And from HIS miraculous signs are the night and the day and the sun and the moon. Don't prostrate before the sun, or the moon. Prostrate before ALLAH. The one who created all of them. If in fact you only worship HIM.

Ayah 38

فَإِنْ أَسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ
وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٨﴾

Muhsin Khan

But if they are too proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.

Nouman Ali Khan

Then if they have shown arrogance, Then those who are in the company of your Master [angels], they declare HIS perfection night and day and they don't get fed up/tired and lazy from it [declaring HIS perfection].

يَسْأَمُونَ [yas'amoona] comes from the verb سَأَمَ [sa'ima] which means 'to be fed up with something and annoyed to have to do that thing'.

Those who are being described as being the in company of ALLAH in this ayah are the angels and

some say it is also referring to the righteous slaves of ALLAH from the people that are spiritually close to ALLAH.

Ayah 39

وَمِنْ ءَايَاتِهِ أَنَّهُ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ
وَرَبَّتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

Muhsin Khan

And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things.

Nouman Ali Khan

And of HIS miraculous signs is that you see the earth full of awe. Then when We send water upon it, it shakes and rises. The one who brings it [the earth] to life will bring the dead back to life. No doubt HE is in complete control over all things.

Ayah 40

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ
أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ

Muhsin Khan

Verily, those who turn away from Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them), are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily! He is All-Seer of what you do (this is a severe threat to the disbelievers).

Nouman Ali Khan

No doubt those who create deviation in our miraculous signs, they are not going to be hidden from Us. What do you think, the one who is being thrown into the fire is better or the one who came before me with faith/safely on the Day of Resurrection? Do whatever you want. No doubt HE is going to have full view of whatever you are doing.

Ayah 41

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾

Muhsin Khan

Verily, those who disbelieved in the Reminder (i.e. the Quran) when it came to them (shall receive the punishment). And verily, it is an honourable respected Book (because it is Allah's Speech, and He has protected it from corruption, etc.). (See V.15:9]

Nouman Ali Khan

No doubt those who disbelieved in the ultimate remembrance, when it came to them...[the predicate of this sentence is left out for the human being to imagine the scary consequences that these people will have for disbelieving in this Quran]. And no doubt it is an authoritative commanding book.

The Quran in this ayah is referred to as 'remembrance'. When you are reminded of something, that thing you are being reminded of isn't new. This is because we already have the belief in ALLAH engrained and imprinted on our souls and that we have to worshipped HIM alone so the Quran

came as a reminder for us to remind us to live up to that role that we were created to carry out.

Ayah 42

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ
حَمِيدٍ ٤٢

Muhsin Khan

Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah).

Nouman Ali Khan

Falsehood cannot attack it from in front of it and not behind it. It is revelation sent down from the One owning all wisdom and is praised in of Himself.

Ayah 43

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو
عِقَابٍ أَلِيمٍ ٤٣

Muhsin Khan

Nothing is said to you (O Muhammad SAW) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.

Nouman Ali Khan

Nothing is being said to you that hasn't already been said to messengers from way before you. No doubt your Master does possess great forgiveness and possesses great painful vengeance/outcomes.

Ayah 44

وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَأَعْجَمِيٌّ وَعَرَبِيٌّ
قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً ۖ وَالَّذِينَ لَا يُؤْمِنُونَ فِي
آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ
بَعِيدٍ

Muhsin Khan

And if We had sent this as a Quran in a foreign language other than Arabic, they would have said: "Why are not its Verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for

those who disbelieve, there is heaviness (deafness) in their ears, and it (the Quran) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).

Nouman Ali Khan

Had We sent the Quran in a foreign language, then they would have had said: “Its not explained properly, we don’t understand any of it. The verses are not clear to us. It’s going to be in a non Arabic language while he, the messenger is an Arab.” Tell them: “It is for those who have come to believe. It happens to be, for those who believe, a guidance and a healing. And those who don’t believe their ears have corks/barriers place in them. And they are blind upon them. Those are the one being called from a far away place.

We learn in this ayah that the Quran is a healing as a well as guidance. It is a healing for us spiritually and physically. It is a cure for nervousness, anxiety, depression, anger, jealousy etc.

The imagery in this ayah talking about the disbelievers who have barriers/corks in their ears is likened to someone being called from a far place. You talking to them about Islaam and being right in front of them, is like you calling them from a far place. The sound and words are just not getting inside them because of their own stubbornness.

Also, them being in a far off place is referring how far misguided they are and it being very unlikely they will come to guidance.

Ayah 45

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْ لَا كَلِمَةٌ
سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ

مُرِيبٍ ٤٥

Muhsin Khan

And indeed We gave Musa (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Quran). [Tafsir Al-Qurtubi, Vol. 15, Page 370]

Nouman Ali Khan

We had already given Musa the book and it was disagreed on also. Had not the word of ALLAH already passed and come before ahead of time, their matter would have been decided among them. And no doubt these people, they are in a doubt about it that keeps growing and putting others in doubt too. [Their doubts are infectious].

مُرِيبٌ [mureebun] is someone who puts others in doubt.

Ayah 46

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ

لِّلْعَبِيدِ ﴿٤٦﴾

Muhsin Khan

Whosoever does righteous good deed it is for (the benefit of) his ownself, and whosoever does evil, it is against his ownself, and your Lord is not at all unjust to (His) slaves.

Nouman Ali Khan

Whoever acts righteously/while there are righteous, then it is only for his own benefit. Then whoever engages in evil, then he is only going to harm his own self. And your Master is not one to wrong/be a tyrant at all in the case of HIS slaves.

Ayah 47

❁ إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْثَامِهَا وَمَا
تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ
شُرَكَاءِى قَالُوا أَعِزَّتِكَ مَا مِنَّا مِنْ شَهِيدٍ

Muhsin Khan

(The learned men) refer to Him (Alone) the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive (within her womb), nor brings forth (young), except by His Knowledge. And on the Day when He will call unto them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!"

Nouman Ali Khan

The knowledge of the hour goes back to HIM. And whatever comes out from all kinds of fruits and from their bunches and similarly whatever a female carries and whatever it delivers/drops [gives birth], none of it happens or exists except that it is in HIS knowledge. On the day which HE will call them and say: “Where are those so called partners of mine that you use to call on?!” They will say: “ [No no] We seek your permission now. [Sorry sorry, we are ready to listen now.] We don’t have any witnesses from among us at all.”

أَكْمَامٌ [ak’maamun] bunches, peels of grapes.

Ayah 48



وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُوا مَا لَهُمْ مِنْ مَّجِيصٍ

Muhsin Khan

And those whom they used to invoke before will fail them, and they will perceive that they have no place of refuge (from Allah's punishment).

Nouman Ali Khan

And everything they use to call on long time ago has all be lost for them. And now they have come to realize that they have no place to be saved anymore.

مَحِيصٌ [maheesun] is a place of escape. It comes from the word حَيْصٌ [hay'sun] which is a problem you can't get away from. If you do manage somehow to get away from it, then you have gotten to a place that is مَحِيصٌ.

Ayah 49

لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ
قَنُوطٌ ﴿٤٩﴾

Muhsin Khan

Man (the disbeliever) does not get tired of asking good (things from Allah), but if an evil touches him, then he gives up all hope and is lost in despair.

Nouman Ali Khan

The human being never gets fed up/tired from asking for good things. And if harm touches him, he is extremely depressed and extremely pessimistic about any good ever coming his way.

يُؤُوسُ [ya'oosun] is extremely depressed. Someone that is cut off completely from the idea of hope.

قَنُوطٌ [qanootun] extremely pessimistic about any good ever coming his/her way.

Ayah 50

وَلَيْنَ أَذِقْنَهُ رَحْمَةً مِّنَّا مِنْ بَعْدِ ضَرَاءٍ مَّسَّتْهُ لِيَقُولَنَّ هَذَا لِي وَمَا
أَظُنُّ السَّاعَةَ قَائِمَةً وَلَيْنَ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ
فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِّنْ عَذَابٍ
غَلِيظٍ ﴿٥٠﴾

Muhsin Khan

And truly, if We give him a taste of mercy from us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: "This is for me (due to my merit), I think not that the Hour will be established. But if I am brought back to my Lord, Surely, there will be for me the best (wealth, etc.) with Him. Then, We verily, will show to the disbelievers what they have done and We shall make them taste a severe torment.

Nouman Ali Khan

When we make him taste mercy from Us after the harm that had just touched him, he is absolutely going to say: "This is mine! I deserve it! I don't think the hour is ever coming. And if I am returned back to my Master, HE is going to have there the very best for me. Then We will thoroughly inform those who disbelieved because of what they have done. And then

we are absolutely going to make them taste harsh punishment.

Ayah 51

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ﴿٥١﴾

Muhsin Khan

And when We show favour to man, he withdraws and turns away, but when evil touches him, then he has recourse to long supplications.

Nouman Ali Khan

When We shower the human being with favours, he ignores and arrogantly turns away to his side [to things he wants to do]. And when harm touches him, he becomes a person of many supplications.

Ayah 52

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٥٢﴾

Muhsin Khan

Say: "Tell me, if it (the Quran) is from Allah, and you disbelieve in it, who is more astray than one who is in opposition far away (from Allah's Right Path and His obedience).

Nouman Ali Khan

Say: "Have you thought about it? If the Quran is from ALLAH and you have disbelieved in it, who could be more misguided than the one who cut himself off from the guidance and went far away from the right path.

Ayah 53

سَنُرِيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ
الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

Muhsin Khan

We will show them Our Signs in the universe, and in their ownselves, until it becomes manifest to them that this (the Quran) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?

Nouman Ali Khan

We will soon show them Our miracles in the horizons and in their own selves. Until it becomes absolutely clear to them that this [Quran] is in fact is the truth. Isn't it enough for your Master that HE is a witness to all things?

Ayah 54

أَلَا إِنَّهُمْ فِي مَرِيَةٍ مِّن لِّقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ



Muhsin Khan

Verily! They are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their deaths, and their return to their Lord). Verily! He it is Who is surrounding all things!

Nouman Ali Khan

Know that these people are in a doubt that isn't supposed to be there from meeting their Master. You had better know that ALLAH has completely encircled/encompassed/enveloped all things.

مِرْيَةٌ [mir'yatun] is a doubt about something that is certain, a doubt in something that shouldn't have doubt in it in the first place.